

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. VIII

Philadelphia, November, 1919

No. 2

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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THE BISHOP OF THE DIOCESE
THE BISHOP SUFFRAGAN

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Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

Confirmation Appointments for November and December

November 2. Twentieth Sunday after Trinity

A. M. PHILADELPHIA—Church of St. Jude and Nativity,
The Bishop
P. M. PHILADELPHIA—Holy Innocents' Church, Tacony,
The Bishop
Evg. PHILADELPHIA—St. Stephen's Church, Bridesburg,
The Bishop
A. M. NORRISTOWN—All Saints' Church, The Bishop Suffragan
Evg. NORRISTOWN—St. John's Church, The Bishop Suffragan

November 5. Wednesday

Evg. ROYERSFORD—Epiphany Church The Bishop

November 7. Friday

Evg. PHOENIXVILLE—St. Peter's Church, The Bishop Suffragan

November 9. Twenty-first Sunday after Trinity

A. M. PHILADELPHIA—St. Luke's Church, Bustleton,
The Bishop
P. M. VALLEY FORGE MEMORIAL The Bishop
Evg. GULPH MILLS—Trinity Church The Bishop
A. M. ROCKLEDGE—Holy Nativity Church,
The Bishop Suffragan
P. M. CHELTENHAM—Trinity Church . . . The Bishop Suffragan

November 12. Wednesday

Evg. CONSHOHOCKEN—Calvary Church The Bishop

November 16. Twenty-second Sunday after Trinity

A. M. PHILADELPHIA—Grace Church, Mt. Airy, . . . The Bishop
P. M. PHILADELPHIA—Epiphany Church, Germantown,
The Bishop
Evg. PHILADELPHIA—St. Barnabas' Church, Germantown
The Bishop
A. M. PHILADELPHIA—Trinity Church, Oxford,
The Bishop Suffragan
P. M. PHILADELPHIA—Trinity Church, Crescentville,
The Bishop Suffragan

November 19. Wednesday

Evg. PHILADELPHIA—St. David's Church, Manayunk,
The Bishop

November 21. Friday

Evg. PHILADELPHIA—St. Bartholomew's Church, Wissinoming,
The Bishop Suffragan

November 23. Sunday next before Advent

A. M. PHILADELPHIA—St. Stephen's Church, Wissahickon,
The Bishop
Evg. PHILADELPHIA—St. Alban's Church, Roxborough,
The Bishop
A. M. PHILADELPHIA—St. Paul's Church, Chestnut Hill,
The Bishop Suffragan
Evg. PHILADELPHIA—House of Prayer, The Bishop Suffragan

November 26. Wednesday

Evg. PHILADELPHIA—St. John's Baptist Church, Germantown,
The Bishop

November 30. First Sunday in Advent

A. M. PHILADELPHIA—St. George's Church, Richmond,
The Bishop
P. M. PHILADELPHIA—St. Luke's Church, Germantown,
The Bishop
Evg. PHILADELPHIA—Navy Yard The Bishop
Evg. PHILADELPHIA—St. Gabriel's Church,
The Bishop Suffragan

December 3. Wednesday

Evg. PHILADELPHIA—St. Timothy's Church, Roxborough,
The Bishop

December 5. Friday

Evg. PHILADELPHIA—Church of the Advocate,
The Bishop Suffragan

December 7. Second Sunday in Advent

NATION-WIDE CAMPAIGN

A. M. PHILADELPHIA—Trinity Church, Southwark,
The Bishop Suffragan
Evg. PHILADELPHIA—Christ Church, Franklinville,
The Bishop Suffragan

December 10. Wednesday

Evg. PHILADELPHIA—St. Ambrose's Church The Bishop
Evg. PHILADELPHIA—St. Nathanael's Church,
The Bishop Suffragan

December 12. Friday

Evg. PHILADELPHIA—Church of the Covenant,
The Bishop Suffragan

December 14. Third Sunday in Advent

A. M. PHILADELPHIA—St. Bartholomew's Church . . . The Bishop
Evg. PHILADELPHIA—St. Peter's Church, Germantown,
The Bishop

December 17. Wednesday

Evg. PHILADELPHIA—Church of the Annunciation . The Bishop

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. VIII. No. 2

PHILADELPHIA, NOVEMBER, 1919

15 cents a copy
\$1.00 a year.

Editors Old and New

THE CHURCH NEWS has steadily made its way. It has proved its usefulness. It has held to its purpose of informing the Diocese about itself and of drawing the Diocese together. It has become one of our recognized and well-established institutions. We take it as a matter of course. We could not do without it.

The Diocesan Paper

This has meant a great deal of patient and exacting work. Only those who have tried it know how much has to be done and thought of, how much care and foresight and thoroughness in detail is required, to secure the regular issue of a paper of this kind. Our editors have worked without compensation. They have had practically no equipment or office facilities. All of them have been busy men, finding time for their editorial work only by taking it out of already crowded schedules. And they have worked largely without recognition. In such enterprises, failures are sure to call out energetic criticism, while successes are let pass unnoticed. Our editors have found their work rather a thankless task. They have given themselves to it in a fine spirit of disinterested service.

It is natural that, under these circumstances, there should be changes from time to time in our editors.

Changes on the Board

It is natural that this burden should be shifted. And there are some advantages in this, at least in the early stages of the paper's development, in that the interest in the paper is more widely diffused and the paper becomes more truly representative.

Such a change has just now gone into effect. The Rev. H. C. Hartshorne, on the Board of Editors since the beginning of THE CHURCH NEWS, and editor-in-chief for the last two years, has asked to be relieved that he may give himself more fully to the growing de-

Mr. Harts- horne Leaves

mands of his parochial work. Mr. Hartshorne deserves our heartiest thanks and warmest recognition. He has spared no pains nor labor. He has planned wisely and written forcefully. He has had a single eye to the interests of the whole Diocese and our common life. He has done all this at great personal inconvenience and at real sacrifice. The paper has gained much in solidity and attractiveness through him. He leaves it better established and more worthy of attention than it ever has been. I herewith express to him our sincere gratitude and our hope that in the future THE CHURCH NEWS will often find him among its contributors, and always among its supporters and well wishers.

The Rev. W. C. Rodgers, D.D., Rector of St. David's Parish, Devon, has accepted the position as Chairman of the Board of Editors. He will have

Dr. Rodgers Comes

as his helpers a group of men each responsible for one chief department of our Diocese work and life. Dr. Rodgers brings with him a long, well-trained and richly furnished experience as priest, teacher, and administrator. We are peculiarly fortunate in securing his help. We give him a very hearty welcome.

THE CHURCH NEWS during these coming months will be concerned largely with the Nation-Wide Campaign. It will provide us with our best method of publicity. The campaign touches every interest and aspect of the life of the whole Church. It aims to

bring each one of us into vital touch with all that the Church is, and believes, and works for. Its chief purpose is to rouse in us a living sense of membership and a new readiness to serve. More than ever THE CHURCH NEWS needs, and ought to have, us all as readers.

Help the Nation-Wide Campaign

The Editor's Statement

Under a new Editorial Board it is hoped that this newspaper may serve the following purposes:

1. To be the "voice" of the Bishop of the Diocese, conveying month by month a message from the Bishop to his people. He speaks of course by word of mouth to the people when he visits from time to time the various parishes. It is obvious that he can only speak in that way at rather long intervals; but by means of this magazine his voice—the voice of the Chief Shepherd—may be heard by every member of his flock every month. It is therefore most important that THE NEWS may find its way into the home of every member of this Diocese.

2. THE CHURCH NEWS will be a monthly record of the work actually done by the institutions and organizations of the Diocese, so that everyone may take an intelligent interest in the conditions of these institutions and know exactly whether they are making progress, marking time or falling behind. Every loyal Churchman must realize that he is personally interested in, and responsible for, the success of all these undertakings—missionary, educational and social. Their officers and workers are his representatives, helping him to fulfil his share in the building up of the Church of Jesus Christ, the extension of the Kingdom of God throughout the world, "beginning at" Philadelphia. So we are going to try to make this an attractive and enjoyable home newspaper.

We also invite correspondence and suggestions so long as they are charitable and constructive. We shall try to furnish the latest important news of Diocesan, Convocational, and Parochial activities, as well as notices of important movements in the Church at large, both in America and elsewhere. We are being told, until perhaps we are getting a bit tired of hearing it,

that we are at the beginning of a new era. Of course we are, and this means that every member of the Christian Church has got to reconstruct or revitalize his own spiritual life in order that he may give himself and all he is and has and a little bit more for the reconstruction and revitalizing of the whole Body of Christ's Church. Then, and not till then, we can hope to win the whole world and place Jesus Christ upon his rightful throne, King of Kings and Lord of Lords.

These remarks, we think, are especially applicable at this time when this Diocese, in common with the whole Church, is about to engage in the greatest enterprise of its history. The emphasis is about to be changed from the parish to the nation. The Episcopal Church in America is going to assert itself and rise to the fullness of its mighty opportunity—to be what it professes to be—the National Church entrusted with the carrying of the Church's message to every single man, woman and child who has not yet been brought under the influence of Jesus Christ.

We do not want to build on other men's foundations, but we do want to make America a Christian nation, not only in name but in deed. It is the bounden duty and unquestionable privilege of the Episcopal Church, claiming as it does to have a Catholic and Apostolic mission, to see to it that it fulfils its vocation. While this effort is being made THE CHURCH NEWS will keep in touch with the movement, and as far as possible give encouragement to everybody engaged in it. We shall therefore welcome suggestions, friendly and helpful criticisms, notes of interest, records of proceedings, services, and everything pertaining to the progress of the enterprise. But let us keep this in mind, for it is the basic principle of the whole thing. This is not a drive primarily for money—it is a drive for SOULS.

THE GENERAL CONVENTION

The Church has a right to expect of its General Convention two things. First, that it shall speak to the *whole Church*; that it shall display a disposition to central leadership; that it shall show a willingness to be led and to lead in the spirit; secondly, that it shall bear in mind, however, that it also speaks for the *whole Church*, and that in consequence it shall not permit partisanship to thwart or override catholic instincts and motives. These things were felt in the Convention of 1919 with power. Partisanship was largely conspicuous by its absence. Party consciousness did not materialize. To quote the language of the veteran deputy from Pennsylvania, Dr. Foley, "it was extinguished," spiritually put out. And, if the leadership of the Convention at times seemed to run to enthusiasm and adventurous idealism, it is also true that this naiveté of spirit was combined with and safeguarded by real magnificence of mind.

PRAYER BOOK REVISION

The Prayer Book Revision, for the

most part, did not "come off." The commission was apparently unwilling to force any issues. There was a kind of tacit agreement in the House of Deputies that a revision of the Prayer Book was not a first obligation of the Convention to the Church at this time. What debate there was centered about a memorial prayer. When, however, it became obvious that the prayer carried no theological *rider*, it was soon adopted on its own merits. It was evident that an overwhelming majority of Christians do remember the unseen in their prayers. The incorporation of this memorial in the Book of Common Prayer was a simple and straightforward recognition of a wellnigh universal human instinct and human need.

THE CONCORDAT

The Concordat with the Congregationalists is frankly experimental and tentative in form. But there was no confusion in the mind of the Convention as to what it is. It was not hastily put through, but was ably analyzed and finally warmly espoused by low Church-

men, broad Churchmen and high Churchmen. It was never a party measure. It is a matter of the greatest moment that the only definite and serious proposal looking towards reunion since disunity has not been allowed to be snuffed out by mere technicalities. For the first time since the divisions of the sixteenth century, representatives of one of the great Protestant communions have openly moved in the direction of *organic* unity. Our own communion has now put itself on record as willing to contribute what we possess to that end, our inheritance in the historic and unbroken orders of the Holy Catholic Church. To some the Concordat, which will take effect in 1922, may still seem a daring expedient, but most of those who were present at the Convention will feel that it has already assumed the proportions of a well-considered policy.

THE EXECUTIVE COUNCIL

The creation of an Executive Council was logical, inevitable and somewhat overdue. In the interim between Conventions, the Church, in the past, has

been without an executive brain or an executive arm. Under any conditions this is an inherent weakness. Under modern, contemporaneous conditions, it would mean more than ever an unstable central equilibrium in the life and work of the Church, and more than ever a tremendous escape of energy and practical power. The Council will now assume authority for the extra-parochial and extra-diocesan activities of the Church. The work of missions, education and social service will no longer merely exist by reason of continuous agitation by their respective boards, but will have a real chance to grow under responsible direction.

The creation of an Executive Council is in nowise epoch-making. It was simply a day's work in the life of the Convention, but it is none the less an example of that forward-looking point of view of a convention, which was remarkable not so much because of its legislation as it was distinguished by a certain intellectual generosity and a dynamic spirit.

THE NATIONAL PROGRAM

The Executive Council and the National Program, though distinct in origin can not be separated in point of fact. The Convention has not only created an executive brain, but has put at its disposal a survey of its field of operations, and has given it a program to carry out during the next three years.

It is easy to smile at the enthusiasm of those who started the Nation-Wide Campaign, and the somewhat *Pentecostal* spirit of the Convention that adopted it. But the thing has now passed from the realm of agitation in the sphere of reason. It is an accomplished fact. It has become a movement of intelligence. It is no longer a campaign but a national program of the whole Church. The Convention tried to take a great idea, the conception of the life and mission of the Church everywhere, in all things and among all men as one, and tried to incarnate it, that it might go forth and do its work in the Church, a living thing. The program won its way in the Convention by the power of ideas, and as such it will ultimately win its way among all Churchmen.

To one who is somewhat familiar with conventions of all kinds, who has watched the battle of human wills, the deep-seated convictions as well as inherited prejudices that come forth like armies with banners, when men meet to deliberate and to plan, this Convention was spiritually refreshing. Even Church Synods are not always distinguished by magnanimity and by the spirit of understanding. But the spectator felt of a truth that this might fairly and justly be said of the General Convention of 1919.

PERCY LINWOOD URBAN.

THE BROTHERHOOD NATIONAL CONVENTION

By George H. Randall, Associate General Secretary

"Do you see it?" asked Bishop Wise, in closing a wonderful address at the Brotherhood Convention in Detroit upon the theme, "A National Consciousness for the Church." "Do you see it, in the midst of a civilization rocking amid doubt and despair and greed and selfishness, human souls trying to solve the problems of a heartbroken, weary world—one million five hundred thousand men, women and children, standing together, shoulder to shoulder, pressed against one another? No—not standing—they are going forward, in the Nation-Wide Campaign. Why? *Because Christ leads the way.*"

Bishop Wise was not discussing the Nation-Wide Campaign. He was talking to the Convention of the new national consciousness that is revealing itself in the Church largely as a result of



BISHOP WISE, KANSAS

the war, and of which the Nation-Wide Campaign is one of the wholesome products.

The Brotherhood Convention was not so much retrospective as it was introspective and prospective. Coming a week before the triennial General Convention of the Church it reflected, in very large degree, the thought that was later to find expression in the formal official gathering. The history and past of the Brotherhood found its place in the addresses and conferences, and in all the Convention program there was evidence of introspection, of self-examination and of new resolution. But the prevailing thought of the Convention was how the Brotherhood as a national body was to function in the general life of the Church as it assumed the new duties and responsibilities brought on by the New Day, the dawn of which is in process.

The Convention was international in character. The Brotherhood of St. Andrew in the Dominion of Canada joined in it, sending a large number of

delegates, led by Mr. Evelyn Macrae, chairman of the Dominion Executive Committee, and the present head of the Dominion organization. It was also a Convention noted for its Junior Program. The boys of the Church, under the leadership of Gordon Reese, had an important part in its proceedings. An added feature of national importance was the official place the Convention held as related to the National Federation of Church Clubs. The usual gathering of these was omitted this year, and the De-



JOHN STEWART BRYAN

troit Convention became their official meeting. Mr. Henry J. Ide of Boston, chairman of the Federation, was present and made one of the addresses.

Previous to the formal opening of the Convention on Wednesday evening, the customary Churchmen's Dinner was held at the Hotel Statler. Seven hundred and eighty-six men attended this dinner, and addresses were made by John Stewart Bryan, Esq., of Richmond, the Rev. Barrett P. Tyler of Morristown, and Bishop Harris of the Diocese of Marquette. Mr. Tyler's address was brilliantly punctuated with personal experiences among the soldiers in France, and he emphasized self-consecration of its members as essential if the Church is to meet successfully the challenge of the New Day. Mr. Bryan's assailment of self-indulgence on the part of Christian people, and Bishop Harris' charge to the Brotherhood as Churchmen having a definite personal responsibility, bidding them become John the Baptists ushering in the New Day, completing a strong program for this special evening.

Franklin S. Edmonds of Philadelphia was elected by the Convention to be its chairman, and he presided at its formal sessions with ability and precision. Dean Owen of Christ Church Cathedral, Hamilton, Ontario, was the speaker at the quiet hour each morning following the early celebration of the Holy Communion. He made the delegates appreciate anew the privilege of fellowship with their Lord and Saviour. These early morning hours have come to be a special feature of the Brotherhood Conventions, and one of the indications of

spiritual strength is the large number of men attending them.

Bishop Page of Spokane, Chaplain of the Convention, in his preparation address on the eve of the Corporate Communion, voiced a prevailing sentiment growing among Churchmen when he said that he believed the Church alone held the key of sacrifice, which is the key of brotherhood. "When every man looks every other man in the face, and feels he is his brother, the problem of the New Day will be solved. We have the key—can we use it?" he said.

St. Paul's Cathedral, with its stately interior, was an impressive sight as the large body of Brotherhood men at the Corporate Communion went forward in relays to the altar rail. More than one young man attending for the first time one of these great Corporate Communion of men has there received a definite impression that has caused him later to enter the sacred ministry of the Church. Bishop Williams celebrated, while six other Bishops of the Church and the Dean of the Cathedral assisted him.

Dr. William H. Jefferys, Superintendent of the Philadelphia City Mission, spoke with spiritual insight which few possess on the subject, "Christ the Supreme Need of Every Man." He interpreted the subject not only as Christ the personal possession of the Christian but in the missionary sense as Christ the Supreme need of every individual soul.

Another Philadelphia layman who made a deep impression was Warren Hires Turner, a member of the Brotherhood in St. Mary's Church, Wayne, and Treasurer of the national organization. Mr. Turner spoke to the subject, "Personal Influence," and applied the thought definitely to the Christian's observance of Sunday, and to the need of a more vital family religion.

The Nation-Wide Campaign of the Church was the subject of a conference of great importance and interest. Mr. Finney presided and Dr. Patton, the National Director, was present and spoke eloquently upon the theme. In response to a request from the Convention that he express the purpose of the Nation-Wide Campaign in words of one syllable, Dr. Patton cleverly rose to the demand with this: "To see the last man in the Church and urge him to prove his faith in Christ with all he is and all he has." Upon motion of Mr. Barber of Chicago a resolution was unanimously adopted by the Convention pledging endorsement and active support of the Campaign.

Five of the National Field Secretaries of the Brotherhood were at the Convention, and preceded Mr. Shelby's address on "Mobilizing and Training the Church's Reserves" by coming to the

platform and giving brief accounts of their work. Mr. Shelby, the General Secretary of the Brotherhood, urged that the present work of the national organization was that of organizing and training the men of the Church definitely in the Church's work. His address appropriately preceded that of Dr. Gardner, Secretary of the General Board of Religious Education, who gave an inspiring talk on "The Training of Boys." And the Rev. Dr. George Craig Stewart of Evanston addressed the boys of the Convention, several hundred in number, in his usual stimulating, refreshing and irresistible way.

One of the newer speakers before a Brotherhood gathering was Major Henry R. Sanborn, who spoke effectively on the call to the Sacred Ministry. This particular meeting closed with a heart-searching and stirring address by Bishop Wise of Kansas on "A National Conscience for the Church." Bishop Wise styled parochialism as "two by four religion." With the enthusiasm of the great West and with the courage of youth Bishop Wise spoke as a man to men on the follies, outgrown systems and narrow vision that bind and restrict the Church like fetters. The crime of diocesanism, the pettiness of the average vestry, the pew renting system, neglect of religious education, lack of religious publicity, and so on, were dealt with successively. He closed his address with the words with which this article opens.

At the public meetings which were held in St. John's Church many prob-

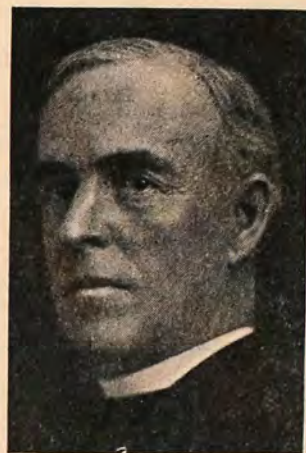


DR. RENISON

lems of vital interest and importance were discussed, such as "Christianizing Industry," by the Rev. Dr. Freeman of Minneapolis and Col. Raymond Robins of Chicago; and "The Over There Spirit applied to Problems Over Here," by Dr. Stewart of Evanston, Major Sanborn and Dr. Renison, rector of the Church of the Ascension, Hamilton, Ontario. Dr. Renison drew a graphic picture of actual warfare, basing his messages for the problems over here upon

the five stars of No Man's Land, which he said might well serve as the guiding stars of the social evolution of this modern world. They were, namely, the consciousness of God, the character of Jesus Christ, human brotherhood, sacrifice, immortality.

Another public meeting of great moral and spiritual value had as its theme, "Bringing in the New Day," with President Bell of St. Stephen's College and Dean Gresham of San Francisco as the speakers to that important theme. These were virile and stirring addresses and held the attention of a great congregation in spite of a rainy afternoon. At the evening service, the final public gathering of the Convention, the Memo-



BISHOP WOODCOCK

rial Roll, containing the names of the members of the Brotherhood who have passed to their rest during the year, was read while the great gathering stood silently; and Bishop Woodcock delivered his magnificent charge to the Convention on the subject, "For Their Sakes I sanctify Myself." The closing hymn as the choir went out was the well-known one, "Revive Thy Work, O Lord," and it seemed a fitting closing supplication.

During the Convention a final meeting and luncheon was attended by the officers and secretaries of the Army and Navy Department, presided over by Mr. Kidde. At this meeting the good will and appurtenances of the department were formally transferred to the general Brotherhood, and the department itself became a thing of the past. Mr. Bon-sall, President of the Brotherhood, who had devoted himself through long months to the administration of the war work, in addition to the administration of the general Brotherhood, made happy remarks in closing this important meeting, and the assembly adjourned to the Convention Hall, where, on behalf of the Army and Navy Council, the Church War Cross was conferred on those of the eighty-five secretaries who were present. At the close Dr. Tomkins was called to the platform to award a similar cross to each of the officers of the department.

Four hundred and twenty-seven girls and young women given the opportunity of a two weeks' vacation at \$4.50 per week at the healthful seashore resort at Cape May, N. J., is the record for this past summer of the Girls' Friendly Holiday House of the Diocese of Pennsylvania. This is a great institution, as I learned when on a visit to Cape May myself recently. It combines in an unusual degree the development of the physical and the spiritual life in a natural manner. The girls come from all over for their one or two weeks of recuperation from the strain of business (for most are employed), and they find that with the sea bathing, the sails, the automobile rides, the dancing, even the "movies," the chapel, beautifully appointed and located right off the main floor, is having just as much effect in strengthening them as these other things. Many a girl has gone back with a new spiritual outlook. Just because nothing about religion is forced or compulsory, the daily morning and evening services and the Eucharist, mid-week and Sundays, play their large part.

The first services in the new church building for St. George's Mission, Port Richmond (the Rev. A. J. Arkin, priest-in-charge), were held on Sunday, September 21st. The structure is a beautiful example of English Gothic kept strictly in this style throughout, making it seem particularly like home to the large number of English immigrants settled in this section of the city. While economy of space has been the prime consideration, yet this has not interfered with the æsthetic effects a Gothic building tends to produce on the worshiper. The exterior is of local Philadelphia stone with limestone trimmings and the interior is of limestone and plaster. The windows have been made by the D'Ascenzo Studios and are all that can be desired. In place of the usual reredos with a high chancel window alcove, a dossal with side wings gives a fine background for the altar. The font is located centrally in the nave at the entrance end. The customary arrangement of nave and side aisles is followed, with an ambulatory leading to the sanctuary. The seating capacity is 500.

A beautiful tower gives a crowning effect, and it is useful as well as ornamental for there are six different floors, which include belfry, living apartments for the missionary in charge and the sexton, and other rooms for parish house purposes, thus providing a needed extension to the present parish house with which the church is connected in the form of an L.

The architect was Mr. Walter H. Thomas of Philadelphia, and the total cost will be about \$70,000.

The Rev. A. J. Arkin is completing this fall eighteen years at St. George's, and this new church stands in a way as

a memorial of his unceasing labors. In 1901 Bishop Whitaker appointed him to the charge of St. George's Chapel, about a mile from the present new building, in a district then sparsely settled, largely consisting of truck farms, with many vacant lots and few streets. After five years in the old frame structure it was thought better to bring the work nearer to Port Richmond, which was more thickly populated, and in 1906 a lot was purchased and a stone parish house erected, which also served as a church. Work at the former chapel was continued under Mr. Arkin's direction, with a lay reader in charge. It kept its old title of St. George's Chapel, Venango, and the new work became known as St. George's Mission, Port Richmond.

Last year the mission reported 89 baptisms, 43 confirmations, 351 communicants, with a congregation of 1,850 baptized persons, with 475 teachers and scholars in the Sunday-school. In addition services are held every Sunday for congregations of Italians and Poles, and a daily parochial school for children is also carried on, notice of which appeared in a former issue of *The Living Church*.

The new church completes the transformation of this section. Through Mr. Arkin's efforts a Carnegie Library and a public bath house have been built on a public square adjoining the church property, with a school garden and a model playground also in the immediate vicinity. St. George's has thus rendered community as well as spiritual service to the many people surrounding it.

The dedication will be held on the First Sunday in Advent by the Bishop, when a large class will be presented for confirmation. It is hoped that the new organ, secured through the efforts of the congregation, will be in place by that time.

In Memoriam



For all the saints, who from their labors rest,
Who Thee by faith before the world confessed.
Thy Name, O Jesu, be forever blest.
Alleluia.

The Rev. Andrew S. Burke

On Thursday, October 16th, occurred the death of the Rev. Andrew S. Burke, rector of All Saints', Wynnewood. Dr. Burke entered the ministry from the dental profession, graduating from the Philadelphia Divinity School in 1911. He was ordered deacon, Trinity Sunday, 1911, and advanced to the priesthood on the fourth Sunday in Advent of the same year. All Saints' was a mission of the Diocese when Dr. Burke entered upon his ministry there, immediately after ordination. As a result of his efforts All Saints' was admitted as a parish in union with the Convention, at its past session. He is survived by a wife

and daughter. Funeral services were held from the parish church on Tuesday, October 21st.

Mrs. Louise A. Prevost

Mrs. Louise A. Prevost, wife of the Rev. Jules L. Prevost, rector of St. Paul's Church, Glen Loch, Chester County, died September 22d, at the rectory. Although Mrs. Prevost had been ill six weeks, suffering from nervous breakdown, the end came suddenly and was due to double pleurisy.

Mrs. Prevost before her marriage was Miss Louise Demonet, member of an old Huguenot family.

While Mr. Prevost was a missionary in Alaska, from 1901 until 1906, she was his faithful helpmate among the Indians in the heart of the territory. She endured many hardships and oftentimes she was the only white woman within a radius of five hundred miles.

Besides her husband Mrs. Prevost is survived by three sons. Funeral services were held on Wednesday in St. Paul's Church, Glen Loch. Interment was in Greenwood Cemetery, Brooklyn.

THE COLLEGE STUDENT AND THE CHURCH

The morning service is over, and the Rector in his cassock, is standing at the church door and greeting the people as they go out. A mother, with just a hint of wistfulness in her glance, brings up her boy of seventeen and says, "William wants to say 'good-bye' to you. He goes to college tomorrow."

"Going to college, are you?" says the rector. "Where do you go? To Yale? Yes, that is fine. I hope you will enjoy it. Good-bye, good-bye." And he turns aside to speak to someone else.

William goes off for four years, perhaps forever, and the man to whose pastoral care he has been committed, who possibly had baptized him, and presented him for confirmation, does not in the least concern himself as to how the boy is to be cared for spiritually at this critical time in his life.

It is a critical time, as everyone knows who has seen the conditions that surround the freshman in any great university during the first days. How easy it would have been to draw the boy aside and say a few direct and friendly words about his religious life; to add, "I will write to one of the clergy in New Haven and suggest that he look you up." How easy it would have been on Monday morning to send off a line to the rector of some parish near the campus and ask to have that freshman visited during those homesick and impressible first hours of strangeness in college life.

Yet how very few of the clergy ever do it. The writer of this article spent ten years in the neighborhood of a great university and every year several hundred freshmen came up who were bap-

tized members of the Episcopal Church. Within that time he received not more than ten letters from clergymen about those boys. One year there were three, and he felt encouraged, but for the two years following there was none.

It may well be said that the mother, and still more the father, of William failed also in a duty. It would have been possible to ask the Rector to write. It is always possible to get the name of some priest near the college and to send directly to him a message which would almost always be regarded.

Alas! not always, because not long ago a mother wrote to a priest about her daughter who was going to college in a town where he was rector of a parish. "He never went near her," she said indignantly, "nor answered by letter, either."

Sometimes the parent wakes up too late. I still remember the tragic face of a man who came into my study one morning and said, "I have come all the way from Alabama to see if I could get my boy back on the right track. Do you think you could help me?"

A young girl told me the other day that she had invited a college boy of her acquaintance to go to church with her. "Yes, I'll go," he answered, "but not here in town. Anywhere else you like." It is a small college in a small town, and there is only one parish there, and when the boy is pressed to explain what he means he says the man whom the church has put there has no interest in the students, and does not command their respect. "How many of the students belong to our Church?" "Oh, seventy-five, perhaps." "And do they go to church?" "Some of them go to the Presbyterian services; most of them go nowhere."

Is it not time that the Church began a definite and conscientious effort to put men into college towns who are able and willing to look after the students? The General Board of Religious Education has this responsibility clearly in mind, and it is one of the matters to be pressed in the Nation-Wide Campaign. When the young men went away to the army two years ago, the Church organized war commissions and spent much time and money in making sure that they were followed by chaplains and other workers who could seize this unprecedented opportunity as it was discerned to be. Some admirable work was done, of which we have reason to be proud. Are we any less bound to see that boys and girls who are gathered by thousands now, not in military camps but in schools and colleges, are followed up and cared for by their church in the same systematic, intelligent and aggressive manner?

But when the Church has met this insistent need of pastoral care for our student population, the problem of religious education will still remain to be solved.

In what way can these young men and women be not only taught, but trained, to become intelligent, devout, faithful members of the Church, and given a vision of the Church's task in terms of reality? There must surely be an answer to this question, though the answer be not easy to discover and interpret. At the least it may be said that definite effort needs to be made along three lines:

First—Careful study of the possibilities of Church schools. In some of them there is definite and intelligent Church teaching. With many of them the religious training is perfunctory and unimpressive. It is not the experience of those who work among college students that boys and girls who come up to colleges and universities from Church schools are apt to be more loyal or to have a clearer and better founded faith than those who have been prepared elsewhere. Ought this to be so?

Second—It surely is the part of wisdom that Church people everywhere should recognize and support the claims of our Church colleges. There is ample reason for pride in what has been attained in them with scanty resources and in the face of widespread indifference in the Church. There are signs that this condition of things is improving and if we really mean to face seriously the problem of religious education, we cannot afford to ignore this important element.

Third—There is room for much wider use of a ministry that has been tried successfully in several university centers; that is, a visit by one or more of our best equipped clergy, not for a single sermon, which avails little, but for a visit of several days or a week, with frequent addresses and much personal conference, either with individuals or small groups. An amazing result can be achieved by a week of intensive work on the part of a man who understands the student mind, as, for instance, Bishop Guerry or Father Officer does. Teaching missions in college centers, prepared for carefully and organized systematically, would be of inestimable value.

The Committee on Higher Education of our Diocesan Board has been working on this line for some time, and has found ready co-operation in some of our institutions. There are others that are difficult to enter. Enough has been done to show that that method is fruitful of results. The supreme necessity is the awakening of the Church as a whole, clergy and lay people, to the great importance of this subject, for not until they are supported by intelligent public opinion can the friends of individuals, or even the official boards and committees, do much more than reveal the need.

GEORGE LYNDE RICHARDSON, D.D.

PLAN OF WORK FOR THE WINTER OF THE DIOCESAN COMMITTEE OF THE W. A.

The committee will meet at the Church House on the first Wednesday in each month at 10 o'clock. Executive Committee, composed of the officers of the Diocesan Committee, will meet every Wednesday at 10.30.

It is proposed to have a bureau composed of members from each of the diocesan activities. This bureau will act as a clearing house for work in the Dioceses. The Volunteer Placement Committee, Mrs. Frederick Howland, chairman, will also be a part of the bureau. It will be the business of the bureau to learn about the Church's activities in the Diocese, the needs of these activities, and to present the same to the Diocesan Committee.

Later photographs and slides will be made showing the work of the activities in the Diocese. These will be shown in the different parishes.

MRS. J. WILLIS MARTIN.

SPECIAL NOTICE

The annual devotional meeting of the Woman's Auxiliary will be held on November 13th at the Church of the Holy Apostles, Twenty-first and Christian streets.

MEMORIAL TABLET UNVEILED

To the memory of those of its congregation and of the congregation of the chapel who fought and returned victorious and to the memory, too, of those who lie buried in the fields of France, a tablet was unveiled in Old Christ Church, Second Street, above Market, on Thursday evening, October 3d.

The historic edifice, within which veterans of all our wars have worshiped, once more took on a martial appearance.

Dr. Louis C. Washburn, the rector, after a brief address, unveiled the tablet erected, as he said, "in honor of those who maintaining our high traditions went forth from this parish to vindicate righteousness and set forward the ultimate peace of the world."

Lieutenant-Colonel William Easterly Ashton, medical officer of the 309th Field Artillery, presented to the church the national colors and medical detachment standard carried by the organization through the St. Mihiel and Meuse-Argonne battles.

Colonel Ashton urged the necessity of sane thought in this crisis of the world in order that all civilization be not swallowed up. He also warned against the folly of thinking that the world would never see another war, saying that "those who rely upon the League of Nations hang upon a slender thread."

WHAT THE CHURCH IS DOING FOR SEAMEN IN THE PORT OF PHILADELPHIA

Why are we doing anything in the name of the Church and of this Diocese for seamen? Because they are a group of men most deserving of generous and kindly consideration, for they are amongst us as those who serve, and as guests for a longer or shorter stay, they



are most at the mercy of those who would prey upon them, and they are the easiest to forget in our crowded, hurried lives. They are coming amongst us in increasingly larger numbers. Fourteen new deep sea lines of merchant ships have taken up wharfage in this port within the last eighteen months. Whereas a year ago the Custom House, during July, August and September, cleared 170 vessels, for foreign trade, of which 38 were American owned; for the same three months this year, 368 vessels have cleared, of which 180 were American owned. For the same period, the inward and outward clearances of coastwise shipping were: 1918, 458 vessels; 1919, 475 vessels. These figures give very definite evidence as to the growth of foreign trade in which this port is participating. Societies which have been doing welfare work amongst our army and navy men, have gone on record as declaring that the greatest after-war job for any such agency is to show interest in, and become friends of, the men of the merchant marine, our own, and all others of any nationality.

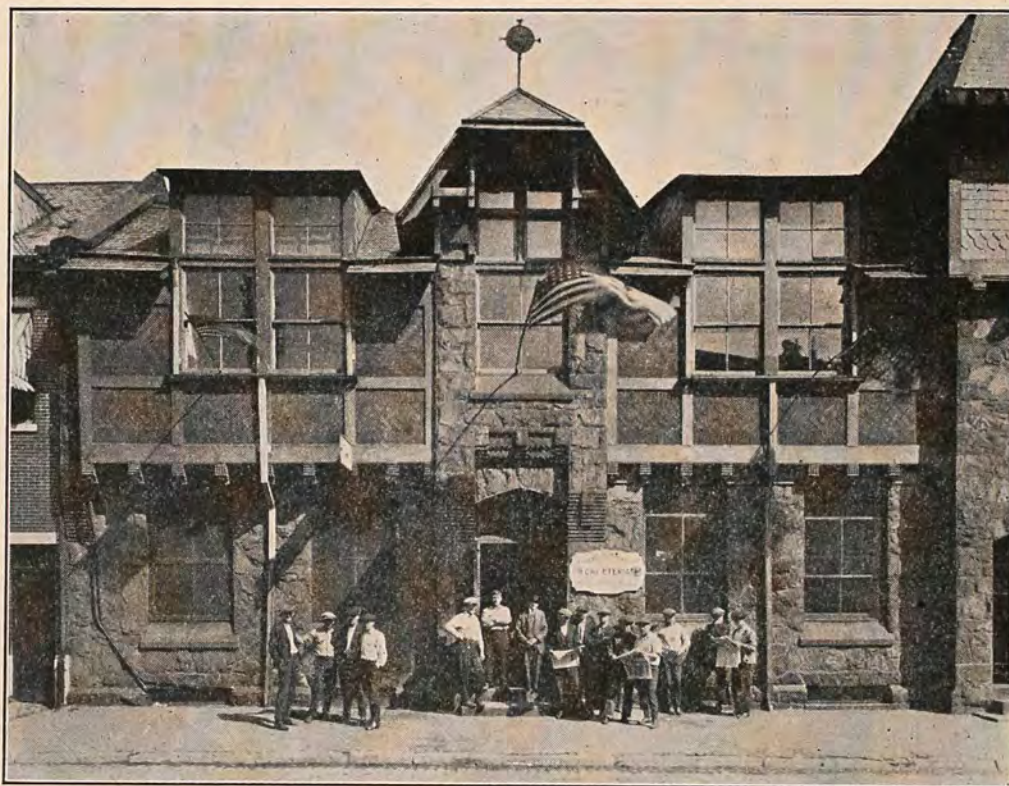
Where are we extending a friendly in-

room, where also magazines and newspapers are at the men's disposal and where writing paper and facilities are freely provided and stamps are sold at demand. During the twelve months ending September 30, 1919, 3,524 seamen attended the Church services, 2,501 attended the reading and recreation rooms, which are open early and late, 1,505 packages of reading matter were distributed, 4,196 letters were written by seamen, and 1,755 letters were received for them despite the difficulty of sending letters during the early part of the year.

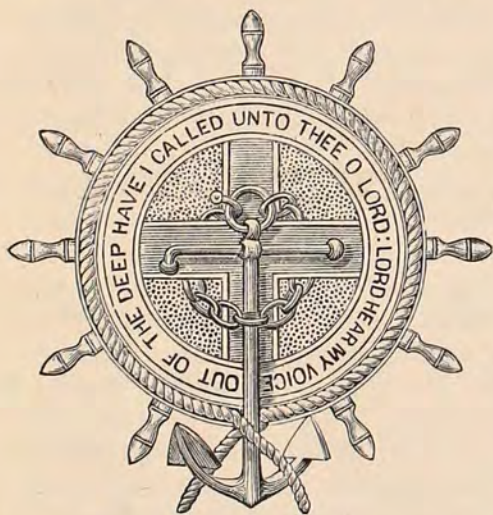
The buildings at Front and Queen include, also, a splendid auditorium, now known as Victory Hall, so designated by an organization which used it to entertain soldiers and sailors during the war. Here the War Camp Community service

H. C. L. look sick. This is operated under the auspices of the Navy League and is open from 11 to 2 o'clock, daily; and on Tuesday evenings, before the entertainment, a supper is served at twenty-five cents. Then, there are shower baths, recently installed, and a locker room, now being fitted up, and the whole building is athrob with intention and desire to say fittingly, "Come in and be at home." An invitation is extended to all readers of this article to visit at Front and Queen streets.

There is also a branch of this work in Port Richmond, just north of Cramp's shipyard, and close to the piers of the P. & R. Railroad Co. This is located at 2815-17 E. Cambria Street, and here dormitories for seamen are being equipped and the building partially renovated, and



THE SEAMEN'S INSTITUTE, FRONT AND QUEEN STREETS
A Venture in Coöperation and an Invitation to Seamen in a New Form



invitation to seamen, and what are we offering them as a means of protection, an assurance of respect, and a real contribution to their lives upon shore? Our work is centered at Front and Queen streets, where the plant includes a church, a bright and well-equipped game

has been giving weekly entertainments, to which sailors and all grades of seamen are first admitted, and then men from the neighborhood. The attendance has been very large, 32 concerts averaging 186, or a total of 5,976. One of the unique features of the work is the gathering that assembles in Victory Hall on two Sunday afternoons of each month, to sing songs, to meet with chaplains who have been engaged in war work, and exchange war experiences (many of these men have been submarined, and many were volunteers in the army of one or another of the Allies), and to have a home-like time together previous to a supper, which is served by the Navy League on one night, and by a group of Church women, on another.

One of the joys of this plant is the cafeteria, on the first floor, which is clean and bright and attractive, and serves meals at prices which make the

a competent group of Church men and Church women are taking a personal interest in developing the facilities which the rooms afford, and to add others as the rapidly increasing demand warrants.

What lessons is our work for seamen teaching us? Chiefly two. First and really last, for it involves the second, that, what is desperately needed is a real Church Institute for Seamen, which shall include under one roof the facilities of a church, hotel and club, together with various stores and shops, a bank and post-office, and the kind of shelter and friendliness which the biggest spirited plans can propose in the name of the Church, to render an adequate ministry. And, parenthetically, it may be told, that the Bishop has such a plan in view, which is already inviting the co-operation of representative citizens of various associations with our Church people who are already interested. But

to return to the second lesson. We must do all that we can in the Diocese to strengthen and develop the present work and its equipment, so that an increasing number of people may be interested, and by their zeal and enthusiasm make widespread the demand for the larger project, and by their experience become an efficient corps of workers, capable of making successful the operation of an adequate plant.

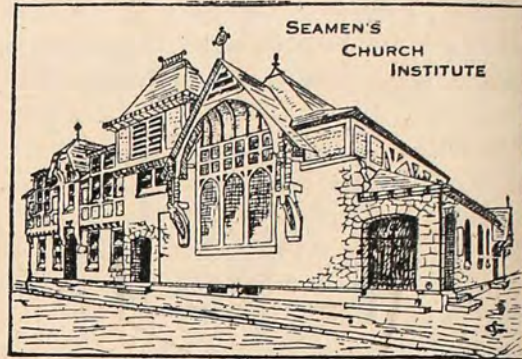
It is encouraging to report that three groups of workers are planning to cooperate in developing the present work. They include the returned chaplains from the army, the navy, the hospitals and the camps; an earnest group of laymen, many of them representative of the younger men of the Diocese; and a splendid group of Church women, many

lately that I know practically nothing of the Church's institutional work in the Diocese of Pennsylvania.

The mission is situated in a portion of Philadelphia that, twenty-five years ago, was purely American, and the property was largely owned by seafaring folk. Today, it is teeming with foreigners, mostly Italian and Polish Jews. On the corner and along the street below the mission, were gathered about 1,500 men—stevedores—waiting for the boss to tell them where they were to work on the morrow.

I was met at the door of the mission by a little man whom everyone seemed to know and who seemed to know everyone. He greeted me with real friendship and took me into a large room, neat and clean as a pin. There were between

H. C. L. is lowered considerably—where, for thirty-two cents, the friend can purchase a generous well-cooked meal. Of course this is a popular place. Many a man comes in to eat and tarries because of the comfort. He makes friends and hears about the Saviour—for all the

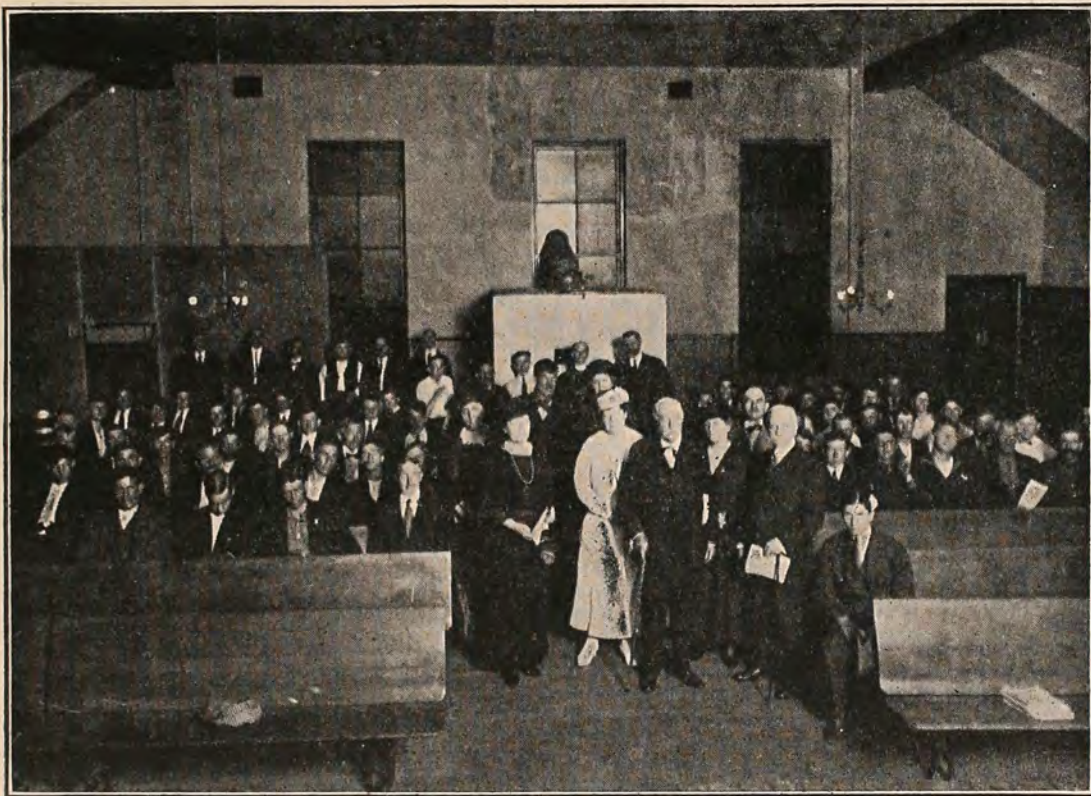


Church of the Redeemer, years ago, was work tends to that end. The Seamen's a floating chapel. Now it is a well-appointed church, where the average congregation numbers over fifty people. This is the vital part of the whole work of the institute. If men are comforted, if visits are made, if good is done, it is all in the Name of the Lord Jesus.

Is the Seamen's Institute doing much good? Well, the 25,101 men who attended it last year believe that it helps them or they would not come to it. There is a list of 12,567 names of men who, under the blessed influence of the Church, have promised to give up drink forever. In the last few months the workers have visited 881 boats and come in contact with 39,645 sailors. Three hospitals are visited every week, and all sailors in these institutions are given every comfort and care by the visitors. When a sailor is discharged these workers see that he has a place to go, where he is cared for until he is able to return to duty.

There are two unique features about the institute. One is the post-office, in which there are letters from all over the world. These letters bear the postmark of yesterday, and three months ago, but eventually they are all called for. The bank is the other feature. It has over two hundred and fifty depositors. If anything should happen to a depositor while at sea, everything is arranged so that his next of kin may draw his funds. This makes it possible for his wife and children to be provided for immediately.

In the beginning of this story I told of my hearty reception when I entered the mission. In closing, I must say a word about Mr. Bourquin, the superintendent. He is known as "Charlie," to men here and all over the world. "Charlie" has just returned from the General Convention. While there he had a real experience. He was walking down Woodward Avenue, Detroit, when a man stopped him and asked him his name. When he told the stranger his name, the man said, "Well, I thought I recognized you. Twenty years ago you spoke to me in



ONE OF THE ENTERTAINMENTS PROVIDED BY THE WAR CAMP COMMUNITY SERVICE
Members of the Navy League, and of the Board of Managers of the Mission in Attendance

of whom have been helping for more than a year, and others, who have been impressed and then enlisted by those already interested.

If the call comes to you to aid this work for seamen, by contribution, or by personal service, do not fail to give it of your best. In addition to all else, during the past year, our faithful lay missionary has visited 1,814 seamen in the hospitals, and 347 who were destitute have been given substantial assistance.

P. R. S.

"Grant to little children
Visions bright of Thee;
Guard the sailors tossing
On the deep, blue sea."

The invitation read, "You are cordially invited to attend the Seamen's Institute of Philadelphia." I made up my mind to accept because I have realized

fifteen and twenty men in the room—some were writing at well-equipped desks; some were reading. I noticed that the magazines were in all languages. (I mention this because it shows that the Reading Room is at least up to date.) It means something to a foreigner to be able to sit down and read something in his own language. One of them told me he liked to come to Philadelphia because of the mission that was quiet and comfortable. If he wanted to read, or write, or play a game of billiards or pool, he always felt at home here.

Another friend took me upstairs to the Concert Room. It has a capacity of about 350. It has a fine stage and up-to-date moving picture outfit. Every Tuesday evening it is crowded to the doors, for on that night there is a free vaudeville and pictures.

Downstairs is the Cafeteria, where the

Philadelphia and finally cared for me and helped me to bet a start. After I left Philadelphia I went West and took your advice and joined the Episcopal Church. I am here today as a delegate to the General Convention, and I owe it all to the Seamen's Institute of Philadelphia."

PRAYER GUILD FOR THE TEACHING OFFICE

The Early Church as a Fellowship of me and women, with the Christian not primarily one who believes certain doctrines but one who adheres to this fellowship in Christ, was the general theme of the Rev. Dr. G. L. Richardson at the annual retreat of the members of the Prayer Guild for the Teaching Office of the Church, on October 1st. "The main test," said Dr. Richardson, "is love, as set forth by our Lord Himself in the words, 'By this shall all men know that ye are My disciples, if ye have love one to another.'" The emphasis of the Book of the Acts is on the unity of the Church, and 'brethren' is the earliest name by which Christians described themselves.

"We are called into the Church, therefore, that, like Israel, we may serve—serve God and our brethren. Thus if, for instance, the teaching of the Church has meant much to us we must pass it on to others." For this purpose the Prayer Guild for the Teaching Office of the Church was formed, as an outcome of mission study classes in the Diocese of Pennsylvania. Its membership is made up of those who would help in spreading far and wide this Gospel of Fellowship. The director is the Rev. F. D. Ward, rector of St. Elisabeth's Church, Philadelphia.

"Grace Church, Mt. Airy, is a forward-looking, rather than backward-looking, parish," writes the Rev. Thomas S. Cline, in his announcement to his parishioners, on the sixtieth anniversary of the founding of the parish, and the thirtieth anniversary of the consecration of the present church building.

"The real importance of our dedication week," he continues, "lies in the fact that it offers us an opportunity to prepare for the greater work that lies before us."

The festival began on All Saints' Day, with the service of Holy Communion and Morning and Evening Prayer. On Sunday, November 2d, the two celebrations of the Holy Communion were made a corporate Communion for the whole parish, as a special thankoffering. The preacher at the evening service was the Rev. Charles H. Arndt, rector of Christ Church, Germantown.

On Monday came the rally of the Church School, with addresses by Lieutenant Owens and others.

The parish reception was held on Tuesday evening; parish conference on Wednesday evening. Friday, November 7th, was kept as Woman's Auxiliary Day, with Mrs. J. Willis Martin and Mrs. R. H. North as speakers. And on Sunday, November 9th, the festival concluded with a special patriotic service in the evening, with the Rev. H. Russel Talbot, senior chaplain, 1st Div., A. E. F., as preacher.

Announcement is made that \$14,000 has been raised for a parish improvement fund, to furnish a new organ and heating plant.

The Rev. John G. Currier, formerly priest-in-charge of St. Ambrose Church, Kensington, has accepted a call to St. Luke's Church, Fair Haven, Vermont, and will also have charge of the churches at Hydeville and Castleton. He has been succeeded by the Rev. F. B. Hakey, assistant at St. Timothy's, Roxborough.

THE CHURCH EXTENSION FUND

Among the more important, but largely unknown, activities of the Diocese is the Church Extension Fund. Its name tells the story. It is an association of some of our communicants who feel their obligation to spread Christ's Kingdom in their home section sufficiently to make a practical effort to do this. One might say that there are two fields for Church activity, the first being that which concerns ourselves and the second that which concerns others—and yet are they not the same after all inasmuch as we ourselves are best helped by helping others—in fact, unless we do help others, we ourselves are not helped to the extent we might be. Making the distinction, however, we all know how hard it is to start a new thing in a new locality, and especially something which has to do with religion. There may be plenty of latent possibility; but it is hard to arouse interest, until there is something concrete to be interested in. We all hold, or profess to hold, that the Church is a necessity to the community; and we all know that there are many localities, even in so populous a Diocese as our own, where there are no churches, or where the existing churches are so far removed as to debar those living there from the privileges which we, and many of them, love so dearly.

To overcome these evidently wrong conditions the Bishops sent out a circular letter in Advent, 1914, asking such of our people as felt interested to form an association for Church Extension. The plan, which is being followed successfully in other Dioceses, contemplates the donation of a comparatively small sum—from 50 cents up to \$100—not more than three times during each Convention Year, *i. e.*, from May to May,

for some such new work, which gives promise of developing into a self-supporting parish. The response was small at first; but the number of subscribers has gradually increased, until now there are 380 names on the list. This increase has been very marked during the last year, especially among the parishes in the northwestern section of the city, the response to the last call being \$2,500.

A few statistics may be interesting. The calls have been: 1915-16, Incarnation, Drexel Hill; St. Gabriel, Feltonville (2).

1916-17, St. Monica; All Saints', Darby; Trinity, Gulph Mills, \$3,076.51.

1917-18, All Saints', Darby, and Trinity, Gulph Mills; St. Gabriel, Feltonville; Incarnation, Drexel Hill, \$5,190.50.

1918-19, Trinity, Collingdale; Holy Sacrament, Highland Park; The Jewish Work, \$6,929.91.

1919-20, St. Cyril, Coatesville.

Those parishes who have ten subscribers or over are St. Paul, Chestnut Hill, 68; St. Luke's, Germantown, 27; St. Mark's, Philadelphia, 16; St. Peter's, Germantown, 15; Grace, Mt. Airy, and St. Michael's, Germantown, 14; Calvary, Germantown, 13; Diocesan Church, 12. Forty-six other parishes or missions in the city and thirty-seven in the country have from one to eight subscribers, while the remaining one hundred have none.

Here, then, is a splendid opportunity! The Church Extension Fund is no longer an experiment. All the machinery is in working order; there is no expense attached to its administration; the results, small as they have been when the possibility is considered, have amply justified its existence. But, just suppose that even one per cent of our 63,942 communicants contributed, we would then have \$12,000 each year to make the work of the Church in Pennsylvania more effective! While if 10 per cent were enrolled—and surely this is a small estimate of those who are able, yes, and of those who are willing—it would mean a veritable blessing for the whole Diocese. That this result has not been reached is not owing to any lack of will on the part of our communicants, but simply and solely to the fact that the matter has never been presented to them adequately and followed up by a definite effort for subscriptions. Where an attempt has been made to give information, the response has been instant; *e. g.*, St. Paul's, Chestnut Hill, which increased from five to sixty-eight in a single month last spring. Surely there is some individual, or some guild, in every parish and mission who will be glad to take the lead in making this important fund even more successful. It means not only better efficiency for the Church at large, but also that the efficiency of the money already being contributed

will be largely increased, since so much more can be accomplished.

Information and pledge cards can be obtained from the Bishops' Rooms in the Church House, or from any member of the committee whose names will be found in the *Journal*, page 10.

The attention of the clergy and lay readers of the Diocese is called to the fact that all lay readers' licenses expire at Advent. Also to the fact that a special license is required for a lay reader to make addresses. Applications for licenses during 1920 should therefore be sent to the Bishop at once.

"THE CHURCH WOMEN'S CLUB"

In spite of pouring rain a large number of enthusiastic women answered the postcard call to be present at a meeting of The Church Women's Club of the Diocese of Pennsylvania, at 11 o'clock, in the Church House, October 23d.

The club is an assured fact and every woman who is a member of the Episcopal Church in this Diocese is urged to pay her dues of one dollar per year to Mrs. C. F. Hoffman, Radnor, treasurer, and become a member at once. The club begins in room No. 17 in the Church House, Twelfth and Walnut streets, and is for young and old. It has as its object the promotion of a closer fellowship among the women of the Church. It is purely social in its nature, and if dreams come true and hearts and purses open there is no limit to what the Church Women's Club of the Diocese of Pennsylvania may accomplish.

DIOCESAN SERVICE AT THE TIME OF THE PRESENTATION OF THE UNITED OFFERING

The Pennsylvania United Offering Service was held at the Diocesan Church of St. Mary, Thursday, October 9th, at the same time as the Presentation Service in Detroit. The celebrant being the Rev. Samuel Booth; Dr. Richardson preaching the sermon.

To those gathered in the solemn quiet, the Communion of Saints seemed very near and very real, for one was conscious of all the other gatherings in all the other dioceses and missionary districts of this American Church and, representing all, the great gathering in Detroit. Truly a living of the words, "One Lord, one faith, one baptism, one God and Father of us all." This sense of the oneness of the Church was the most real part of the wonderful service.

Dr. Richardson announced that a telegram had been received from Mrs. North, giving Pennsylvania's contribution as over \$60,000. This has since reached \$61,000, and is still being added to.

THE UNITED OFFERING

On the same day, October 9th, that the United Offering was presented at Detroit, the women of Philadelphia held a service "for the women at home" in the Diocesan Church of St. Mary. The Rev. Dr. G. L. Richardson was the special preacher and the offering will be added to that already sent to Detroit.

Under the leadership of Mrs. Ralph H. North, diocesan treasurer of the United Offering for this Diocese, a steady growth has been going on and this year the grand total presented at Detroit amounted to over \$62,000. This is \$12,000 more than at the last triennial and represents a splendid gain.

CONFERENCE OF RURAL SUNDAY-SCHOOL WORKERS AT ST. PAUL'S CHURCH, GLEN ROCK

On Tuesday, September 30th, an interesting all-day meeting of the rural clergy and Sunday-school workers of the vicinity was held at St. Paul's Church, Glen Rock, the Rev. Jules L. Prevost, M.D., rector.

The meeting had been arranged by Mr. Lardner Howell, of Whitford, the superintendent of St. Paul's Sunday-school, with the assistance of the rector and a few of the neighboring clergy.

It was called to order at 11 A. M. by Bishop Garland, who then placed matters back in the hands of Mr. Howell.

After an interesting address, in which he told of his own conversion to the cause of Sunday-school work, he called upon those present to give their ideas of the needs of the rural Sunday-school, and their experiences in the work.

Mrs. Loman gave an interesting description of one phase of the work, that of giving each child something definite to do, and was followed with close attention.

After luncheon, which was served in the parish house, the conference was treated to an exhibition of the method by which the children of St. Paul's had been led to think about their lessons for the past quarter.

It took the form of a pageant enacted on the grounds in front of the church, in which the whole school took part. They enacted several scenes from the Bible, among which were: The Giving of the Law, The Worship of the Golden Calf, The Fight Between David and Goliath, The Visit of the Queen of Sheba to Solomon, Herod and the Wise Men, and The Flight into Egypt.

The children acted the parts according to their own understanding of them, and showed wonderful grasp of the essentials of the stories.

The costumes and properties were all of home production and were made under the direction of Mr. Clarence S. Kates, who also directed the pageant

and explained the purpose and method underlying it.

At the close of the pageant, the Rev. Mr. Shreiner, of the Farm School, presented all who had helped in the work with large bunches of beautiful flowers grown on the farm. Everyone enjoyed the exhibition in and for itself, for it was excellently done; but, more than all, they realized that a great point had been gained by this school both in the way of increasing the children's attention to the Bible stories and in the very important matter of interesting others in the work that the teachers were trying to do.

After the pageant a short meeting was held in the church, at which addresses were made on the Nation-Wide Campaign, and it was unanimously resolved to repeat the conference in different parts of the field.

APPOINTMENTS AT THE DIOCESAN CHURCH

Nov. 11, 8 P. M.—Autumn Meeting, Daughters of the King. Evening Prayer and Sermon by the Rev. G. L. Richardson, D.D.

Nov. 20, 3 P. M.—Meeting, St. Barnabas Guild for Nurses. Address by the Rev. Arthur B. Rudd.

Nov. 22, 2.30 P. M.—"Rosebud" Service and Exhibit of Diocesan Junior Auxiliary.

On Wednesday evening, Nov. 26th, the choir will render Maunder's cantata, "The Song of Thanksgiving," in the church, at 8 P. M.

Bishop Rhinelander will be the preacher at 10 A. M. on Thanksgiving Day.

OUR POLISH WORK

Systematic work among the Poles of Philadelphia began in the fall of 1915 with the appointment of a special sub-Committee on Polish Work in our Commission for Church Work among Immigrants. Previous to that time a Polish-speaking priest had been ordained by Bishop Rhinelander, and two Lithuanian young men had gone to the Divinity School to train for Holy Orders; but no congregations had been organized. In October, 1915, the Rev. J. O. Pienionzek, the priest referred to, gathered a congregation in the old Church of the Evangelist, Seventh and Catharine streets. The church being greatly out of repair, and no funds forthcoming to put it in habitable condition, the congregation was moved last December to the Church of the Advent, York Avenue above Buttonwood. The school rooms of the parish house were fitted up as a temporary chapel. Last Easter the church itself was repaired and the congregation has now made it their spiritual home. The congregation numbers

Mass Meeting for the Nation-Wide Campaign

Academy of Music

Wednesday Evening, November 19, at 8 o'clock

THE RT. REV. CHARLES D. WOODCOCK, D.D., Speaker

All most cordially urged to attend this meeting. The Diocese of Pennsylvania is going over the top in this Campaign. Will you not go with us?
ADMISSION FREE

ANSWERING the call of the General Convention for a Nation-Wide Campaign, the Diocese of Pennsylvania will take its part in this great concerted effort on the part of the whole Church.

Briefly expressed, the great purpose of the Campaign is to set before all the people of the Church, the needs of the whole Church; needs—not expressed simply in money—but needs for lives, for the concentrated effort of everyone who is named by the name of Christ, to do his or her utmost to meet the nation-wide opportunity of the Church, as one faces it today.

Such a nation-wide representation of the needs of the whole Church has never been undertaken before. The mere fact that this will be done—roughly, inaccurately, incompletely, it may be—but still, the mere fact of doing it means a tremendous step forward in the consciousness of our national Church life.

The second element in the Campaign will be the response of Church people to the presentation of the needs. The expectation is that this response will be instant and wholehearted. That many will say, "Here am I, send me." That others will say, "I cannot go, but I have money. Take this money and send some one who can go." That is the way the vast millions of the country won the war. Only four million men could go. The other hundred million gave them the equipment. Surely the Church can do likewise.

84 families. Attendance at services is excellent, and great interest is manifested. The people of their slender means gave \$300 for materials, and labored as painters, plasterers and carpenters to make the interior clean and attractive. There is a parish school of 64 pupils with two teachers besides the priest in charge. The school meets daily, and instruction is carried on both in the English and the Polish tongues. The name of this congregation is Przyjscia Zbawiciela, "The Advent of the Saviour."

In August, 1917, another congregation was formed in Kensington, meeting for a while in the Church of the Messiah. Since the summer of 1918 it has enjoyed the hospitality of St. George's, Richmond, where its services and school are maintained by the Rev. J. B. Panfil, assisted in the school work by Deaconess Anna C. Norris. The Polish Committee gratefully acknowledges the courtesy of the priest in charge of St. George's, the Rev. A. J. Arkin, in accommodating them in a building already crowded with good works. The congregation numbers 54 families and the day school 56 children. This congregation is called Zbawiciela, "The Saviour."

In October, 1918, the Polish Catholic Church of Saint Valentine, Frankford, of its own accord requested Bishop Rhinelander to take them under his spiritual care. He has placed the Rev. J. B. Panfil in charge here also. The congregation has 125 families and a school of 60. Saint Valentine's, in the eight years of its existence, has been considerably rent by dissensions, but the priest in charge is winning his way in the hearts of the people, and we hope for a new era of peace and prosperity.

To sum up: We have working in this field two priests, one deaconess, three teachers, two paid and one volunteer, three congregations aggregating 265 families, and between 170 and 180 children under daily instruction. Towards the support of this the Diocese contributes through the Immigration Commission \$800 per annum. For more than twice that sum we are dependent on the generosity of a few individuals. The people contribute liberally according to their means. The method is ingenious and efficient. Each member has his little "kwitaryusz," or receipt book, which also acts as a certificate of membership, and in this the weekly contributions are entered by the treasurer. The chairman

of the Polish Committee, who inspects the accounts, testifies that the number of persons in arrears is very, very small.

The services, of which the Holy Eucharist is rightly chief, are said or sung in Polish, a translation of our Prayer Book Liturgy being used. Sunday afternoons there is usually a "vesper" service and a sermon. Polish preaching is exceedingly eloquent and fiery.

The absence of Sunday-school statistics and the prominence given to the parish schools will probably be noticed. Children, as a matter of course, are all required to attend the Sunday morning service, an example some of us might follow with profit. But the Sunday-school is an institution to which Poles are not accustomed. They demand daily, not weekly, instruction, under the immediate supervision of the parish priest. The Poles cannot understand how there can be proper education apart from religion (shall we fault them), and are apt to regard the public school system as "Godless." Again, Polish women have little incentive to learn English. Their children begin their school life with little if any familiarity with the English tongue, hence they become "retarded" pupils, trials to the

teachers, hindrances to the classes. Our schools meet both these difficulties and we are on the best of terms with the public school authorities. Our curriculum, it may be added, is that of the public schools, the children being, for the most part, from the third to sixth grades. The children are enthusiastically devoted to their teachers, and the atmosphere of the school room is truly religious. The sessions begin and end with prayer, and there is daily religious instruction.

While the primary purpose of our school is spiritual, we are not unmindful of the civic side, to educate our children to appreciate the privilege of American citizenship. We want these foreigners to understand and love us; we begin by trying to understand and love them. We do not go on the assumption that ours is the only, or even the best, way; we, too, may learn. We try to start from their standpoint to lead them our way. The Poles are a proud people—justly proud of their famous men. They are sensitive to slights, but more than responsive to sincere good will. The opportunities are great, the resources few.

We ask first your interest, at least enough to familiarize yourselves with Polish history. Get from the public library N. O. Winter's "Poland of Today and of Yesterday" and read it; it will be worth while.

To your interest, add your prayers; that the Church may realize and rise to her opportunity; for wisdom, patience, charity in those who direct and who work; and for the people, and especially the children, the fulness of God's grace.

Your gifts, too, if you are able; the more so because our present supporters can hardly be expected to continue indefinitely without help. But first for one very immediate need at St. George's; the floor of the basement where the school is has rotted and is giving way; \$1,000 is needed to replace it with tile and concrete. The room is used for the school mornings and afternoons, and for guilds almost every night, and it would be difficult to find a place to which you could put your money to better advantage.

ELLIOTT WHITE,
Rector of St. Mark's Church, Phila.

The annual service for colored physicians and nurses was held this year at the Diocesan Church in the evening of Sunday, October 19th. Forty physicians attended the service in a body and marched in procession behind the choir into the church. A number of nurses from the two hospitals which are maintained by colored people in this city, the Douglas and the Mercy Hospitals, were also present at the service, and a very large congregation, which filled every seat.

NEWS-DEPARTMENT

The Rev. C. C. Sylvester has been called to the rectorship of All Hallows' Church, Wyncote, Pa., and assumed his new duties on the first Sunday in August.

The Rev. John W. Walker, vicar of the Memorial Chapel of the Holy Comforter, Philadelphia, resigned October 1st, and became headmaster of the Meadowbrook School, Meadowbrook, Pa.

The Rev. Hubert Pierre Le Febvre Grabau, formerly connected with the City Mission, has been called to the rectorship of St. Paul's Church, Oxford, N. Y., and entered upon his duties on September 1.

The Rev. G. Woolsey Hodge, D.D., has resigned as Philadelphia chaplain of St. Barnabas' Guild for Nurses, and the Rev. George L. Richardson, D.D., vicar of the Diocesan Church of St. Mary, has been nominated for that position.

Mr. Lewis B. Franklin, of the national office of the Nation-Wide Campaign Committee in New York, addressed the clergy of the Diocese at luncheon on Monday, October 6th. In stirring and graphic language he set forth the campaign from the layman's point of view, explaining the side which he thought

would appeal to them. At the conclusion of his speech Mr. Franklin answered a number of questions, that were asked him, throwing considerable light on the purpose of the campaign.

One of the little known works of the Diocese is among the blind. Recently I learned that there is probably no blind Churchman in Philadelphia unknown to the Society for the Promotion of Church Work among the Blind, which carries on its relief work in affiliation with the City Mission. One hundred and thirty-five names are listed and visited, 61 of these people being in institutions and 74 in their own homes. The society through its visitor keeps in sympathetic touch with all, makes certain there are none in relievable want, and makes the ministry of the Church available to all.

An interesting glimpse of the situation in the island of Barbadoes is given by the Rev. J. Da Costa Harewood on his return from a visit of two months to his native island. Mr. Harewood says that the Church is going through a period of great stimulation and that it is very much alive. The war naturally left its effects, as many thousands went into the British Army, and the local government presented considerable funds for war

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work, but things are now becoming stable and conditions improving. He held services in different sections of the island, at Codrington College, St. John's Parish, where he served as principal of the college; St. Mark's; the Societies Chapels, and others.

Announcement is made of graduate courses, open to the clergy in general, by the Philadelphia Divinity School. These courses are given on Mondays at the Church House, commencing October 13th. During the first semester in the Department of History of Religions a course on A Comparative Study of Sacrifices and Sacrifice is offered; under Systematic Divinity, The Doctrines of Sin and Grace, and under Liturgies a study of the Service Book.

In the second semester under Ecclesiastical History, The English Church since 1750, Old Testament, One of the Old Testament Apocryphal Books in Greek, New Testament, The Didache, and the New Testament.

St. Thomas' Church, the oldest congregation of colored people in the United States, but in financial straits for some

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time, has revived under the leadership of the Rev. F. A. Garrett, who took charge of the congregation on September 1st. In five weeks nearly \$350 has been raised through the weekly offering, and the attendance has been the best in ten years.

The priest hopes to pay off the mortgage on the church by raising a mile of dimes, nearly \$25 in dimes having been raised on the first two Sundays the plan was tried. The people place a dime alongside a yardstick on a table as they leave the door of the church. A mile of dimes total \$10,000.

Preparations are being made for properly observing this anniversary at Old Christ Church. A committee representing the Diocese is co-operating with the parochial committee and will shortly make announcements of universal interest. The occasion is to be utilized for putting into record some substantial enrichment of the story of the church's contribution to the life of the nation, as well as to secure certain betterments which shall more fully equip the ancient parish for community service. It is proposed to hold the opening service of the next Diocesan Convention in the historic church and to arrange a series of services and meetings to be held during the

third week in October, 1920. Subsequent announcements of the detailed program will be awaited with very general interest.

THE EIGHTH ANNIVERSARY OF THE TWO BISHOPS

The anniversary commenced with the celebration of the Holy Communion at the Church of the Advocate at 10.30 A. M., October 28th, the Feast of St. Simon and St. Jude, and was attended by a large number of the clergy of the Diocese. Bishop Rhinelander was the celebrant with Bishop Garland assisting. After the service a meeting was held in the chapel. Bishop Rhinelander paid a beautiful tribute to his colleague and expressed his own gratification and that of the Diocese that Bishop Garland had seen fit to decline the election of the missionary Diocese of Utah.

Bishop Garland followed and explained the reasons why he had felt it his duty to decline the election. He had studied very carefully the situation in Utah, with the help of the Utah delegation, the President of the Board of Missions, the Chairman of the House of Bishops, and after careful and prayerful consideration he had concluded that there was not sufficient work in Utah to warrant his acceptance. He expressed his gratitude to the clergymen and many laymen who had telegraphed and written, urging him to decline the election. Bishop Rhinelander then introduced the subject of the Nation-Wide Campaign. He said there were these points to be considered:



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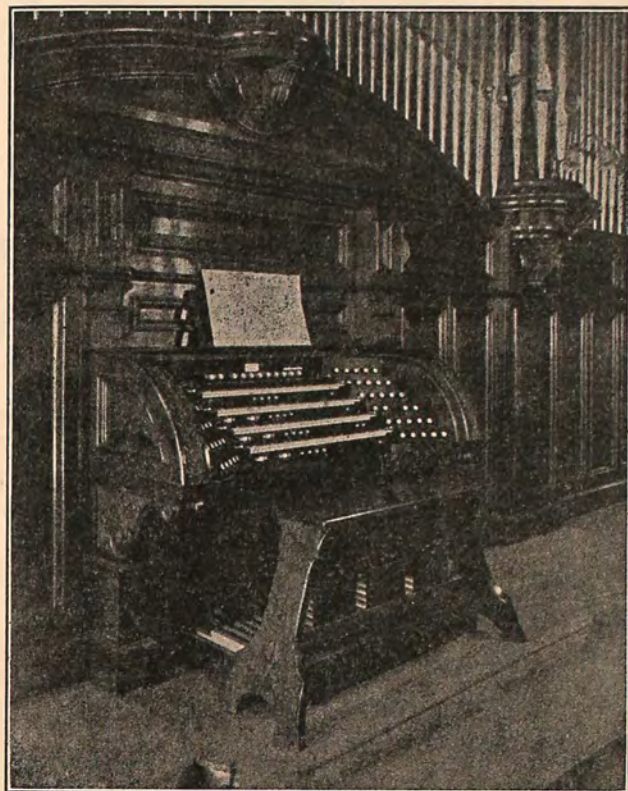
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Bishops Garland and Remington gave the campaign their enthusiastic support.

Luncheon was served in the parish house by the women of the parish. After luncheon Bishop Rhinelander, as chairman, introduced Mr. Franklin Edmunds and the Pennsylvania delegates to the General Convention. Mr. Edmunds made an eloquent and well-reasoned appeal on behalf of the Nation-Wide Campaign, and urged the clergy to go into it with enthusiasm.

Mr. Fahnestock, of the Diocesan Executive Committee, then explained the Diocesan financial situation and advised the making of parish budgets, carefully worked out, to be endorsed at the next Convention.

Discussion of the campaign from various points of view followed, ending in the adoption of a resolution introduced by Dr. Mockridge, that arrangements and dates for the campaign be placed in the hands of the Executive Committee in charge for decision.

On behalf of the Parish of the Church of the Advocate, in which the consecration of the bishop was held, and the annual luncheons given since, the rector, the Rev. H. M. Medary, paid a gracious tribute to the two bishops.

Bishop Garland pronounced the Benediction.

At a meeting of the Board of Directors of The Galilee Mission, 823 Vine Street, it was recommended that the Ladies' Auxiliary of the several churches should be solicited for a quantity of sheets and pillow cases, which are needed for the dormitories of the mission; further, a recommendation was offered that a notice in THE CHURCH NEWS should be inserted, giving publicity to the fact that the dormitories were handicapped in not being able to supply coverings for the men, and our only resource at the present time is a concerted effort in the Board of Directors to solicit the organizations of the Church to supply our needs. We have endeavored through the War Department to secure sheetings at a minimum cost, but it seems that none can be had from this source. The mission is not in a position at the present time to purchase such articles for the dormitories as would meet our requirements, and our only chance of securing the above is to solicit kindly disposed persons that would help out for the winter until we can secure the funds necessary to obtain a supply.

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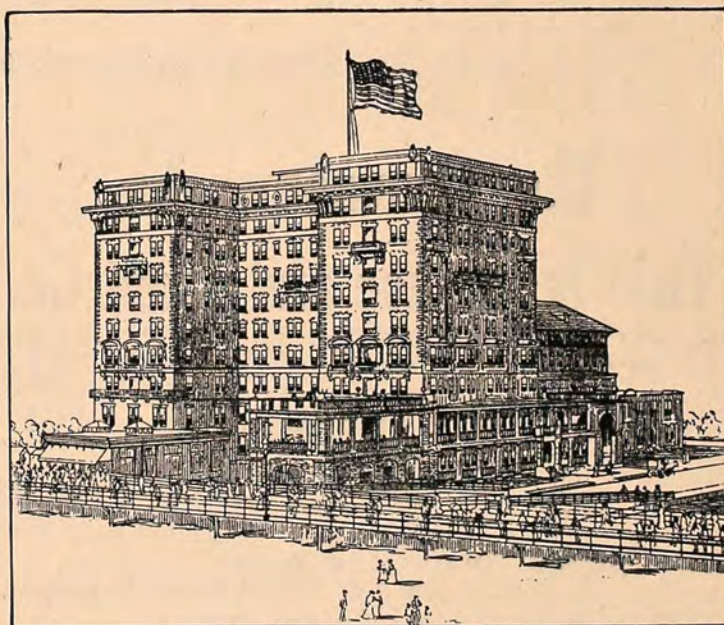
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